

MODERATION OF ISLAM IN STRATEGY AND MANHAJ DAKWAH (Study of the Hudaibiyah Agreement and Its Application in Indonesia)

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Abstract - *The term moderate Islam cannot be separated from the "war on terror" ultimatum issued by President G. W. Bush in response to the "nine eleven" incident. This ultimatum became the doctrine that became the reason the US government invaded countries that were not subject to its policies. At the same time, the West is also carrying out propaganda against Islamic countries through mass media networks and diplomacy using the term Islam terrorist, as well as the anti-term, namely moderate Islam. Islamic countries that are subject to Western policies, Islam is included in the terms of moderate Islam, and vice versa automatically Islam is terrorist Islam. To get out of the political pressure of the US and its allies, many countries are trying to present a new face of Islam that suits Western tastes. Indonesia is one of the promoters of the Western version of moderate Islam. Classical and contemporary literature studies on the books of commentary on QS. Al-Baqarah/2:143, which conceptually and contextually contains the word wasath, is found to have a different meaning from the Western conception of moderate. Only implicitly the word wasath can be equated with the word moderate. The Indonesian Ulema Council (MUI) has made ten (10) principles of wasathiyah al-Islam (Islamic moderation). However, the Western version of Islamic moderation is competing for a place vis a vis the Qur'anic version of the Islamic moderation concept. The results of the literature review on Islamic moderation show the conception inherent in Muslims which is based on goodness and justice. Muslims are chosen by Allah subhanahu wata'ala because they are the best people based on justice and proportionate in all vertical and horizontal affairs. The Hudaibiyah agreement is one of the concrete forms of Islamic moderation in the Qur'anic version of the da'wah strategy. The clauses of the agreement proffered by Suhail bin Amar were ratified as one of the concrete forms of Islamic moderation that must be proportional to muamalah to his opponent who offers a peace agreement. The same applies to the manhaj (method) of da'wah in Indonesia. The da'i preach Islam proportionally, gradually, accommodate the mad'u culture, and are not extreme to the left or to the right.*

Keywords: wasath, nine eleven, MUI, dai

1. Introduction

Moderate Islam began to be widely discussed in the international public sphere a few weeks after the attack on the World Trading Center (WTC) building in New York, United States on September 11, 2001. The United States government accused the perpetrators of the attack being a terrorist Islamic group or radical Islam affiliated with a radical Islamist group. al-Qaeda led by Osama bin Laden. Following his accusations against Osama bin Laden, President George W. Bush issued an ultimatum for the war on terrorism. The war on terrorism ultimatum developed into a doctrine that became the reason the United States government invaded Afghanistan (1).

On the other hand, the leaders of western countries who are allies of the United States are increasingly active in propaganda against Islam using the term terrorist Islam or radical Islam. There are 76 Islamic-based countries including Afghanistan, Syria, Iraq, Yemen, Libya, and Somalia which are the targets of this propaganda (2). If it is presented as a percentage of the population of 76 countries that become the target of the propaganda, it reaches 39% of the total population of the earth.

Since then, the term radical Islam or terrorist Islam has been rife in the midst of the world community. These two terms become a tool for the United States and its allies to more easily map between friends and foes, so that it is easier to intervene against countries that are considered enemies. In fact, in the end, these two terms become justifications for any intervention against any country that the United States wants. Saudi Arabia is one of the countries that does not escape accusations from the United States as a country supporting radical Islam or terrorist Islam (3).

The term radical Islam or terrorist Islam gave birth to the antithesis, namely moderate Islam. If radical Islam or terrorist Islam is defined as an extremist who always opposes, disturbs, and even threatens all policies of America and its allies, or opposes western policy in general, then moderate Islam is Islam that is not anti-Western, Islam that is submissive and obedient to all United States policies. and allies (4).

Moderate Islam in Michel Chossudovsky's view is part of the propaganda of the United States and its allies to force all countries in the world to make Anti-Terrorism Laws. The law is a must for countries that follow the United States and its allies in the fight against terrorism. If a country does not follow these steps it will become an enemy of the west. In the face of intense pressure from the United States and its allies, the leaders of countries based on Islam and countries that are not members of the United States' allies are forced to prove themselves as moderate leaders for fear of being identified as part of a terrorist group. (5).

Many leaders of Islamic countries in the Middle East are trying to present a new face of Islam that is more inclusive, an Islam that can accept differences in religion, is tolerant, peaceful and upholds differences. (6). By many circles, moderate Islam is considered an ideal ideology and is expected to be a solution for resolving conflicts both internally in Islamic countries and the disharmony between Islamic countries and the United States and its allies.

Indonesia as one of the countries that takes part in promoting moderate Islam or better known as Islamic moderation, has held various conferences including the International Summit of The Moderate Islamic Leaders which was held at the Jakarta Convention Center, 9-11 May 2016. The leadership conference Moderate Muslims were attended by 300 scholars from 35 countries with the agenda of formulating the character of moderate Islam. The discourse of Islamic moderation was again discussed at the World Muslim High Level Consultation at the Bogor Palace on May 1, 2018, and at the Conference of Islamic Scholars held by the Al-Azhar Alumni Association (OIAA) Indonesia on 26-29 July 2018 in Lombok, West Nusa Tenggara. The International Ulema Conference produced a Lombok Message containing nine (9)

recommendations, including against acts of extremism and terrorism and affirming that sectarianism, racism, discrimination in any form are against the principles of Islamic moderation. (7).

For some people, the moderation of Islam that is trying to be displayed in Indonesia is the character of Islam in the understanding of Islam Nusantara. For these circles, the real representation of Islamic moderation is Nusantara Islam itself. With such an understanding, Islamic moderation in Indonesia can only truly be realized if the understanding of Nusantara Islam becomes the ideology of the majority of Indonesian Muslims.

To conceptually describe the discourse of Islamic moderation, this paper will discuss Islamic moderation in the strategy and manhaj of da'wah by making the events of the hudaibiyah agreement as the object of study, as well as the application of strategies and methods of Islamic da'wah that have taken place so far in Indonesia. This paper uses the method of literature review or content analysis, both classical literature and contemporary literature, including scientific journals and documents on web pages. The purpose of this study is to examine the terms of Islamic moderation which started from the ultimatum "war on terror" so that Muslims are not trapped in a wrong understanding.

2. Discussion

a. Islamic Moderation Concept

The search for the concept of moderation in Islam, or what is known today as the term Islamic moderation in the turast books, has no explicit reference to it. Although implicitly this moderate concept has closeness to the concept of al-wasathiyah. Al-wasathiyah in the Arabic dictionary comes from the root word al-wasath which is a synonym for the words tawassuth, i'tidal, tawazun, and iqtishad. All these synonyms of al-wasath have a close meaning with balance and justice. This definition was put forward by Al-Raghib Al-Ashfahany by saying: "the word al-wasath (middle) is synonymous with the word al-'adl (fair) which is the position in the middle between the two sides. (8 hal. 869). A more or less the same definition was also put forward by Ibn Manzhar (9). Antonyms of the word al-wasath are al-tafrith and al-ifrath, both of which have extreme meanings. Al-tafrith is an attitude or action that tends to be less than the existing provisions, and al-ifrath is an attitude or action that tends to exceed a predetermined limit.

In terminology, Ibn 'Assyria (10 hal. 17-18) defines wasathiyah al-Islam with Islamic values that are built on truth, justice and not excessive. Wasathiyah al-Islam is a concept of justice that underlies the implementation of Islamic teachings, both aqidah, worship, morals, and muamalah, as well as rejecting excessive attitudes or exceeding the limits of the provisions outlined in the Qur'an and al-Sunnah. Wasathiyah al-Islam is described by Allah subhanahu wata'ala in Q.S. Al-Baqarah [2]:143:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا^ق

The translation:

And similarly We have made you (Muslims) a middle nation so that all of you may be witnesses of (deeds) of mankind and that the Messenger (Muhammad) may be witnesses of (deeds) you.

The position of this verse is right in the middle of Surah al-Baqarah which has 286 verses in total. This verse has implicitly explained the definition of wasathiyah al-Islam terminology. The key word that is relevant to the discussion of wasathiyah al-Islam in this verse is the word wasath. Imam Al-Syaukani (11) After referring to works of classical commentary, both those based on al-riwayah (text) and al-dirayah (ijtihad thought), the meaning of the word wasath is al-khiyariyah (choice, or good attitude), al-'is (justice), and 'adam al-ghuluw wa at-taqshir (not excessive in religion).

Imam Jalaluddin al-Mahalli (d. 864 H) interprets (12) said wasath with the word khiyarun 'udulun (best fair). The best ummah and the just ummah as the interpretation of the word wasath are also found in almost all classical and modern interpretations, both bi al-ma'tsur (tafsir based on text history) and bi ar-ra'y (interpretation based on reasoning ijtihad). Imam At-Tabari (d. 310 H) in his commentary (13) known as the early generations of tafsir bi al-ma'tsur mentions these two words, khiyarun and 'udulun, when interpreting the word ummatan wasatha as the chosen, best, and just people. Likewise, Imam az-Zamakhsaryi (d. 538 H) in his commentary, known as the early generation of tafsir bi ar-ra'y, contains the words khiyarun and 'udulun in interpreting the word wasath. (14). Muhammad Abduh and Rashid Rida, two prominent Islamic reformers in contemporary interpretations also mention the words khiyarun and 'udulun in interpreting the word wasath. (15). Thus the wasatha ummah are the Muslims who always act in the middle, the best people chosen by Allah subhanahu wata'ala to do good and apply justice in life.

Wasathiyah al-Islam is an ideal concept in showing the moderation character of Islam, a concept that emphasizes stability and existence in the middle, not extreme and heavy on certain sides. This concept rests on the teachings of monotheism, rejecting all forms of crime, deviations of thought in the fields of aqidah, worship, morals and muamalah. Wasathiyah al-Islam is a comprehensive approach to overcome the problems of today's ummah. The Indonesian Ulema Council (MUI) as the party authorized to formulate the comprehensive approach In the IX National Conference (Munas) 24-27 August 2015 has formulated 10 principles of the concept of wasathiyah al-Islam in carrying out a pluralistic life in Indonesia, namely: al-tawassuth (take the middle way), al-tawazun (balance), al-i'tidal (straight and firm), al-tasamuh (tolerance), al-musawat (non-discriminatory), al-shura (consultation), al-ishlah (reformation).), al-aulawiyah (putting priority on priority), al-tathawwur wa al-ibtikar (dynamic and innovative), and al-tahadhar (civilized).

The ten principles that have been formulated by the MUI represent the concepts of al-khiyariyah and al-'is. The concept of al-'is according to Salahuddin al-Munajjad (1976:17) defined by the attitude of giving the rights of others in accordance with the proportionate measure, doing good to everyone, and being

trustworthy in carrying out Islamic sharia according to the concept of monotheism. Ismail Raji al-Faruqi (1988:47) asserts that the concept of monotheism is an appropriate methodology to measure the truth of a justice and the limits of tolerance.

From the concept of wasathiyah al-Islam described above, the red thread of its existence in the strategy and manhaj of da'wah can be drawn by looking at the practices carried out by the Prophet shalallahu 'alaihi wasallam. In preaching Islam various da'wah methods were applied by Rasulullah shalallahu 'alaihi wasallam, starting from the sirriyah da'wah method with fardiyah da'wah strategies and interpersonal communication, sirriyah da'wah methods with communication strategies between small groups, jahriyah da'wah methods with communication strategies between small groups, da'wah methods jahriyah with a communication strategy between large (general) groups, and the combination of all these methods with a da'wah strategy that continues to grow. Not only using verbal communication strategies, Rasulullah shalallahu 'alaihi wasallam also used other strategies such as the penetration strategy of da'wah carried out in Taif, the strategy of moving to Abesinia (Habasyah/Ethiopia) and Yathrib (Medina), the strategy of economical pressure action against the Quraysh trade route, the strategy of military and security action against the Quraysh military provocation, and diplomatic strategy.

b. Hudaibiyah Agreement as a Moderation Application for Da'wah Strategy

The Hudaibiyah agreement is included in the jahriyah da'wah method used by the Prophet sallallaahu 'alaihi wasallam with a diplomatic strategy (16). The Hudaibiyah agreement was motivated by the dream of the Prophet sallallaahu 'alaihi wasallam entering the city of Mecca and awaf around the Baitullah al-Haram (17). This dream became the basic design strategy to gain legitimacy for the right to worship at the Baitullah al-Haram in the form of performing Umrah.

In addition, the direct cause of the movement of the Muslims towards Mecca was the social and political situation in the Arabian peninsula in the 6th year H which increasingly benefited the Muslims. Previously, during the 18 years since the emergence of Islam, da'wah has faced such heavy challenges and pressures from the polytheists of Quraysh. To get out of this pressure, the Prophet sallallaahu 'alaihi wasallam ordered the Muslims to migrate (18).

Hijrah to Medina has changed the constellation of challenges and pressures on da'wah which was previously internal to the Quraysh to be external. From the previous form of a local social movement in Mecca to a regional military context in the Arabian peninsula. A total of three times military action was launched by the polytheists of Quraysh in their efforts to suppress the development of Islamic geopolitics: the Badr front in the 2nd year AH/624 AD as an economical security action. (18 hal. 269-270), front of Uhud 3rd year AH/625 AD (19), and the Trench front (khandaq) in the 5th year AH/627 CE (19 hal. 165-167).

The accumulated results of the three military actions above are far from the expectations of the Quraysh polytheists. On the other hand, in the political and military fields, the influence of the Quraysh polytheists in the Arabian peninsula was

fading. Many tribes and persons who were previously allies of the Quraysh polytheists turned back to become allies of the Muslims and were hostile to the Quraysh polytheists. In the economic field, the polytheists of Quraysh also suffered considerable losses because their trade route to Sham was disrupted, especially after the battle on the Badr front.

In order to force the polytheists of Quraysh to give legitimacy to the rights of the Muslims in carrying out their worship at the Baitullah al-Haram, the Messenger of Allah shalallahu 'alaihi wasallam devised a strategy to confront the polytheists of Quraysh with two equally difficult options. First, allow Muslims to enter Mecca to perform Umrah. And second, preventing Muslims from entering Mecca to perform Umrah. If the first option is accepted, it will form public opinion that the Muslims have defeated the Quraysh polytheists. If the second option is accepted, the public opinion that is formed is that the polytheists of Quraysh have prohibited those who intend to visit and glorify the Kaaba, the holiest place for the Arabs. This will erase the opinion that has been built by the polytheists of Quraysh for ± 19 years, that the Muslims have insulted the honor of the holy place. (20).

The Hudaibiyah agreement resulted in 7 clauses of agreement between the Prophet sallallahu 'alaihi wasallam with Suhail bin Amr the representative of the Quraysh polytheists. (18 hal. 444-445), which, if seen at a glance, these clauses are not equal and harm the Muslims. At least in the clause that requires Muslims to postpone their strong desire to perform Umrah that year, and make up for it the following year. And the obligation to return the Quraysh of Mecca who converted to Islam and fled to Medina without the permission of their parents or guardians.

Nevertheless, the clauses of the Hudaibiyah Agreement were still adhered to by the Muslims, at least until the 8th year AH, when the Bani Bakr who was an ally of the Quraysh polytheists carried out armed intimidation against the Banu Khuza'ah who was on the side of the Muslims since the inauguration of the Hudaibiyah Agreement. This intimidation by the Banu Bakr was the cause of the Prophet sallallahu 'alaihi wasallam declaring the Hudaibiyah Agreement null and void by itself (18 hal. 484).

In the da'wah strategy, the compliance of the Muslims to the clauses of the Hudaibiyah Agreement which was seen as very detrimental to the Muslims was built on constructivism. Constructivist thinking views norms, identity, values, and spirituality as having a higher position than worldly material. Therefore, the clauses of the Hudaibiyah Agreement, although considered detrimental to the Muslims, they still obeyed. Compliance with the Hudaibiyah Agreement is determined by political reason which is formed constitutively by four elements, namely: idiographic, purposive, ethical, and instrumental (21).

Ideographically, Muslims are noble and uphold honesty, and are always obedient to Allah and His Messenger. Purposively what the Muslims want is to preach the religion of monotheism to all mankind. Therefore, religious freedom must be realized. Ethically there is conformity between Islamic rules and common norms (Customary Law) because Islam instructs its people to fulfill promises and prohibits

using agreements as a means of deceiving. On the other hand, the obligation to obey the agreement is a norm that applies to people's lives globally. Instrumentally, a peace treaty is needed for the purpose of preaching Islam (21 hal. 84).

The obedience of the Muslims to the clauses of the Hudaiyah Agreement yielded very significant results. Dozens of Arab tribes who accepted Islam voluntarily, including Quraysh polytheists who had been leaders of resistance against the Muslims.

1) Moderation of Manhaj Da'wah and Its Applications in Indonesia

The process of entering, growing, and developing Islam in Indonesia occurred since the beginning of the contact between the Indonesian people and at the end of the first century H or the end of the VII century AD. (22). Islam has become the religion of some Indonesians, long before the arrival of Christianity brought by the Portuguese when they defeated the Malacca sultanate in 1511, the Spanish occupation of the Philippines in 1565, and the Dutch monopoly on Indonesian trade in 1602 (23).

Ali Muhammad al-Shalabi (24) said the contact between the Muslims with Indonesia in particular and Southeast Asia in general had occurred long before the time of the Ottoman caliphate. After the control of this Byzantine territory, the Muslims entered the Asian maritime trade network, known as the Maritime Silk Routes. The trade routes include the South China Sea, the Strait of Malacca, the Indian Ocean, the Bay of Bengal, the Arabian Sea, the Persian Gulf, and the Red Sea. And also stretches east to the East China Sea and Yellow Sea connecting China with the Korean Peninsula and the Japanese Archipelago (25).

The interactions that occurred between Arab Muslim traders and local residents at every port they visited along the trade route encouraged the formation of Muslim colonies. The closer relations between the Muslim colonies in the areas of trade crossings, also strengthened the development of Islam. Starting from the Champa kingdom (26), Pagan (Bagan) and Arakan (Myanmar) (27), Peureulak Sultanate (28), Pattani Darussalam (29), Samudera Pasai (30), and the sultanate of Malacca (31). When Malacca was controlled by the Portuguese in 1511, the development of Islam became more massive and continued to spread to Johor, Aceh Darussalam (32), Palembang, Banten, Demak and Cirebon (32 hal. 10-40). From the last three sultanates, Islam spread to all corners of the island of Java through the da'wah of Wali Songo (33). From the land of Java Islam spread to the Maluku islands and formed political power through the sultanates of Ternate, Tidore, Bacan, and Jailolo. (34). Also, from the land of Java Islam entered the southern part of Kalimantan. In part, Islam entered Brunei Darussalam, West Kalimantan, and continued to spread to the islands of Zulu, Mindanau, and Luzon (Philippines) via Johor. (35). And from the land of Minang, through Dato 'Tellue (three Datuk) Islam established political power in the sultanate of Gowa-Tallo (Makassar) before spreading throughout the island of Sulawesi. (32 hal. 97), Nusa Tenggara and Kalimantan bagian Timur (30 hal. 424) .

According to Mustafa Kamal (36), Every place that became a Muslim colony took place da'wah with a different method (manhaj) according to the character of the local community in that place. If the development of Islam in Indonesia is traced based on history, it will be found that the period of da'wah and its methods are as follows:

The first period, which took place at the end of the 7th century AD (1st century Hijri), da'wah was carried out by preachers from the Arabian peninsula. Some of them have adapted to the Indians in Gujarat and some have adapted to the Chinese on the silk route (trade) they passed. The da'wah method adopted by the dai is the da'wah bil haal method, bringing Islamic morals while trading, as well as introducing Islamic values.

The second period, the 13th century AD with the establishment of Islamic kingdoms in various parts of Indonesia. When the Majapahit kingdom began to decline due to internal conflicts, Sunan Kalijaga together with Raden Fatah, a descendant of the Majapahit king, founded the Demak kingdom, the first Islamic kingdom on the island of Java. The da'wah method used by the preachers is bil haal which is combined with the billisaan da'wah method by generating and developing political power, generating and developing the economic power of the people through trade, generating and developing faith and intellectual strength through Islamic boarding schools adopted from indigenous Indonesian culture, conducting penetration of Islamic understanding and values through culture (puppets, composing traditional songs in styles containing Islamic values, inserting Islamic values in traditional ceremonies), and penetrating Islamic understanding and values through Sufism teachings.

The third period, the 17th century AD when the Dutch colonialism began with the arrival of the VOC in 1601. The preachers, some of whom were ulama, improved the bil haal and billisaan da'wah methods which had been used to resist the Dutch by doubling the function of Islamic boarding schools to become headquarters for the struggle, and led his students to fight against the Dutch. All the potential that the Muslims had since the 13th century was used as a force against the Dutch. Facing the resistance of the Muslims, the Dutch implemented the policy of divide et impera (divide and dominate), forbade Muslims to discuss all political matters and carry out practical politics, and restricted Muslims from performing the pilgrimage because of the potential to increase resistance against the Dutch.

The fourth period, the 20th century AD when the Dutch colonialism was still going on in Indonesia. The Dutch who pursued ethical politics or politics of reciprocation with the aim of forming a layer of society that could help them colonize Indonesia, disseminate western sciences and keep Muslims away from the Qur'an and the Sunnah of the Prophet. Facing the Dutch ethical politics, the preachers preached using the bil haal and billisaan methods by changing the form of physical resistance to formal organizational resistance, so that the Syarikat Islam (1905), Budi Utomo (1908), Young Islamitend Bound was formed until the Youth Oath was born (1928), Muhammadiyah (1912), Islamic Association (1923), Nahdhatul Ulama (1926), and

the Indonesian Muslim Shura Council (Masyumi). When the Japanese occupation government formed the Investigative Agency for Preparatory Work for Indonesian Independence (BPUPKI) which continued to be reduced to the Preparatory Committee for Indonesian Independence (PPKI) and finally the Nine Committee which formulated the Jakarta Charter as the State Foundation of the Republic of Indonesia on June 22, 1945, prominent Islamic organizations actively involved in it so that the formulation of the first precepts of the One Godhead is formed with the obligation to carry out Islamic law for its adherents.

The fifth period, the 20th & 21st centuries AD when da'wah entered the stage of Islamizing all aspects of life. The bil hall and billisaan da'wah methods are implemented in political, educational, economic, socio-cultural, organizational, structural and cultural da'wah strategies.

4. Conclusion

The process of Islamization in Indonesia should take place peacefully because it is cultural and builds strength structurally. This is because initially the entry of Islam, which was humane, was able to build people's dignity from the lowest social structure group during the kingdom to an egalitarian society group, as well as build a strong and growing community economy, especially in Muslim port cities which became trade centers. The arrival of the Dutch with the slogan Gospel, Glory, and Gold (37) which was an attempt to rekindle the remnants of the crusade that flared in the 5-7th century AD, faced via a vis the economic existence and political power of the Muslims (38). As a result, the Muslims experienced economic instability and political disintegration that continued after colonialism until the financial crisis hit Southeast Asia in 1998. This financial crisis made many people aware of the economic weakness of neoliberalism, which is an extension of colonialism. And for the Muslims, reinforcing the desire to enforce their izzah through economics and politics.

Da'wah methods and strategies which are an inherent part of Islamic moderation will continue to develop according to the times and the knowledge that surrounds the Muslims at that time. This is also proof that Islamic moderation has existed since the first day of the existence of Islam on the surface of this earth. The Prophet sallallaahu 'alaihi wasallam has practiced it in his da'wah methods and strategies. Likewise the preachers and scholars when preaching Islam in this motherland of Indonesia.

Moderation of Islam is not like the understanding of Islam Nusantara, nor is it as desired by the United States and its allied countries. Moderation of Islam is washiyah al-Islam, a qur'aniyah concept which states the isolation of the Muslims as the best people, people who are neither extreme left nor extreme right, people who are just and proportional in aqidah, worship, morals, and muamalah.

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